CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

ECCLESIASTICAL ESTABLISHMENT IN FRANCE. The following statement of the salaries of the Protestant and Roman Catholic Clergy may be depended upon, as it is extracted from the Budget of the last year, presented by the Minister of the Interior to the Chambers.

PROTESTANT ESTABLISHMENT. CALVINISTS—The Calvinists have three Pastors who receive 3,000 francs yearly; 28, who receive 2,000; 69, who receive 1,500; and 195, who receive 1,000. In all 295 Calvinist Ministers paid by Government.

LUTHERANS—The Lutherans have 2 Pastors receiving 3,000 francs yearly; 25 receiving 2,000; 21 receiving 1,500; 172 receiving 1,000. In all 220 Lutheran Pastors paid by Government. The sum total granted to these 515 Clergymen, is 623,000 francs. 24,000 francs are granted for their Colleges, and 50,000 for the building or repairing of their Churches. Total 697,000 francs.

ROMAN CATHOLIC ESTABLISHMENT.—The Roman Catholic Church consists of four Cardinals, one of whom (the Archbishop of Paris,) receives 100,000 francs yearly, the other three, 30,000. Thirteen Archbishops [not including the Archbishop of Paris before mentioned] receiving 25,000 francs, sixty-six Bishops receiving 15,000 francs, 174 Vicars General, receiving from 4,000 to 2,000 francs, 660 Canons or Prebendaries, receiving from 2,400 to 1,500 francs; 2917 Cures or Rectors, receiving from 1600 to 1100 francs; 22,316 Deservans or Curates, receiving from 900 to 750 francs. 940,000 francs are granted to their seminaries for the education of young priests, and 200,000 for the building and repairing of their churches. This including sundry other grants to superannuated or infirm priests, &c. amount to 25,650,000 francs.

There are however more Protestant clergy in France than appear by the above list, who are not included in it as they receive no salary from government. Where the Protestant population does not amount to a thousand, no aid is granted, and of course there are very many places where this is the case, and then the pastor is supported entirely by the contributions of his parishioners.

LONDON HIBERNIAN SOCIETY.—The Twentieth Anniversary was held, May 6, at Freemasons' Hall. Lord Gambier in the Chair. The object of this Society is simply and exclusively the education of the poor in Ireland, and the circulation of the Holy Scriptures. From the Report it appears that the number of schools is 1,196, scholars 92,083, which are thus distributed, viz:—*Day* schools, 741, scholars, 62,413; *Adult* schools, 50, scholars 2,024; *Sunday* schools, 405, scholars, 27,646.

Mr. Gordon of the Royal Navy, vindicated the Society from the aspersion which had been cast upon it for holding its schools in common cabins or mere hovels. The absurd objection against our schools, said he, that they are held chiefly in poor hovels, is really below serious notice. I know not that there is any connexion between moral and intellectual improvement, and bricks and mortar. I know not what these Commissioners may consider an efficient school, but I will give you my ideas of one, drawn from actual observation. I saw in a remote part of the county, Mayo, one of our Society's schools, which would indeed have shocked the refined and delicate taste of the Commissioners. It was a mud hovel, twelve feet square, and in that space were congregated *eighty-seven children!* Sixteen of whom being very young, were put up into a sort of gallery, formed by a board resting on two forked sticks; the master stood at the door—it was impossible for him to enter further. I asked him had he any scholars that could read? He smiled at my apparent ignorance of the Society's schools, and called up his "Testament class." *Thirty-six* of the boys stood forth and read fluently, and repeated their portions of Scripture.

LONDON MISSIONARY SOCIETY—held their annual meeting May 11, in the Great Green street Chapel. The Treasurer stated there had been an expenditure beyond that of the former years to the amount of no less than £5120. The Rev. Mr Mortimer related the following instance of benevolence in favor of the Church Missionary Society. Some years ago a person in the country brought to her minister, a clergyman in a parish in England, £17, requesting him to send it to the Church Missionary Society. He knew her circumstances and told her he should not think of receiving such a sum. She said she was sorry for it, but if he would not send it she must send it herself. Finding she was determined to give the money, he at last consented to receive it. In a few years she brought another donation, not quite so large, and in a few years more she brought another, and the donation made up the whole sum to nearly if not quite £40. This woman earns her bread by daily labor.

THE WESLEYAN MISSIONARY SOCIETY—held their Anniversary, May 1st, in the City Road Chapel; Joseph Butterworth, Esq. M. P. in the chair. The Report stated that the stations occupied by the Missionaries of the Society, or to which Missionaries are shortly to be appointed, are 131; that the number of Missionaries actually employed is 180, exclusive of Catechists and Schoolmasters; and that the members in their several societies amount to 32,000, of whom nearly 26,000 are negro slaves. The funds of the Society have greatly prospered, the receipts of the last year having exceeded those of the preceding by 7,719.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. The eighteenth annual meeting was held May 5th, at Freemason's Hall. Sir T. Baring, President, in the chair. The report gave a view of the Mission to the Jews in different parts of the world.—The funds, including legacies, due but not paid, amounted last year to 14,000 pounds.—About 80 children, of Jewish parents, upon an average, are receiving, in the schools of the society, at Bethnal Green, a christian education. Five students are training in the Seminary for the office of Missionaries. Twenty-five have already gone forth, and are now laboring on the continent, in Palestine and India. In proof of the disposition of the Jews to hear the gospel, it was stated that 15 young men in Posen, and the neighborhood, had given notice of their design to embrace Christianity. In Strzelno, the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did to write their names. All the Jews of the place without one exception, signed the paper; *and the Christian Missionary, delivered to them a sermon in the Synagogue from the place where they are accustomed to read the Law.* Professor Tholuch, in a letter, informed the Society, that more than 100 Jews have been baptized in Berlin alone, within one year.

BIBLICAL CRITICISM.

Hebrews 1st chapter. The writer commences by assuring the Hebrews that the new dispensation had the same origin as the old, "God, who, at sundry times, and in divers manners, spake to the fathers by the prophets, hath, in these last days, spoken unto us by his Son." Observe there is no allusion to a Trinity. God spake by the prophets. God hath spoken by his Son. The distinction is as clearly marked in the latter as in the former proposition. One who should read these words for the first time, without any knowledge of the opinions of Christians, would hardly imagine that God, who "spake" and his Son, *by which* he spake, were only one and the same being. "Whom he (God) hath appointed heir of all things." An heir is properly a *successor*, one who inherits from and after another. As Christ was successor to the prophets, entered upon their office, assumed the several communications made by them, and incorporated these with that which was peculiarly his own, he may be properly called "the heir of all," in reference to the prophets and their dispensation of religion. This very naturally follows what had just been said, God who formerly had revealed his will by the prophets, hath now revealed it by his Son, whom he hath appointed their successor and heir, and who will embody in his own religion all which he inherits from them. Or we may interpret the phrase "heir of all things" in reference to the universal church of Christ, which may be counted to him as a possession. This accords with the language of Paul, "that in the dispensation of the fulness of times he might gather together in one all things, in Christ, both which are in heaven and which are on earth, even in him, in whom also we have obtained an inheritance." "Ye are not your own." "Ye are Christ's and Christ is God's." Whichever of these interpretations we prefer, one thing is still certain, that he who is "God's," and by God is "appointed heir of all things" cannot himself be God. We proceed to the next clause, "by whom also he made the worlds." The word translated "worlds" occurs in the 9th chapter, 26th verse of this Epistle, "now once in the end of the world he hath appeared;" it occurs also in 1 Corinthians 10th, 11th, "upon whom the ends of the world have come." In both these instances the term signifies the times of the old covenant or Mosaic dispensation of religion, at the *end* of *which* and *not* of the world, Christ was crucified, and the Corinthians lived. The same meaning belongs to the words here. It was *for* Christ, with reference to him, that the old covenant was established, the former dispensation given; these were in fact only consummated *through* his ministry. "I came not to destroy the law and the prophets, but to *fulfil*." God may therefore be very properly said to have "made the worlds" by his Son, because by him the several dispensations of former ages were *completed*, their ultimate design was *fulfilled* in him. The agency of others in these dispensations, as Moses and the prophets, is not hereby excluded; yet, as all which they did would have been as nothing but for what Christ accomplished, the dispensations are not improperly declared to have been made or perfected by Christ. Here also a harmony of sense is preserved. God, who made to the fathers by the prophets his various communications, in times past, has in these days spoken to us by his Son, whom he has appointed to be their successor, the heir of all their offices and the destined performer of those promises, transmitted as by inheritance from them; by whom also he has *perfected* the dispensations begun through *their* agency.

"Who, being the brightness of his (God's) glory, and the express image of his person."—One of the difficulties found by the Hebrews in the new religion, was that it was ushered in with no such pomp and splendor as marked the giving of the law, when "the Lord descended upon Sinai in fire." Perhaps there is here a remote allusion to this objection.—The brightness and splendor of the divine majesty were seen in a mirror, reflected from the mighty works of Jesus. He is therefore styled "the brightness of his glory." The moral attributes of God were *impressed* or *stamped* as it were upon the character of his Son, so that the contemplation of this helps us to form the most vivid conceptions of the divine perfections. Hence his Son is called "the express image of the invisible God."—And therefore it is that Jesus declares "he that hath seen me, hath seen the Father."—We still find no support to the doctrine of the Trinity. For "the *image*" and that of which it is the likeness must in the nature of things be distinct. It is absurd to talk of one's being an image or likeness of himself.

"And upholding all things by the word of his power." The term "*upholding*" does not express the meaning intended, so well as *subjecting, controling,* or *governing*. The writer may refer to the *miraculous* agency of Jesus, by which, "even the winds and the sea" were made to obey him. Or the allusion may be to that spiritual empire which "the Prince of life" established in the world. Similar language occurs in other parts of the New Testament. "God anointed Jesus of Nazareth with the Holy Ghost and *with power*;"—"Whatsoever things he, (God,) doeth, these also doeth the Son likewise;" "According to the mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion; and hath put all things under his feet, and gave him to be head over all things to the church."—Strong as it is, this phraseology is all qualified so as to prevent any mistake. He whom God *anointed, raised from the dead,* &c. whose power, great as it was, is all declared to be *a gift,* must necessarily be inferior to God. The phrase, "all things" is found so often where we are compelled to limit its meaning, that none need be misled by it. St Paul, for instance, says of Charity, that it "believeth *all things*" though some things are *false,* and others in their nature *incredible*. Of Christians too he speaks "as *possessing* all things." "All things are yours, and ye are Christ's, and Christ is God's."

The verse continues—"When he had by himself purged our sins, (who,) sat down on the right hand of the majesty on high, being made so much better than the angels, as he hath obtained by inheritance a more excellent name than they; for unto which of the angels saith he, (God,) at any time, "thou art my son, this day have I begotten thee? And again, I will be to thee a father and he shall be to me a son? And again, when he bringeth in the first-begotten into the world he saith, let all the angels of God worship him." In order to allay the prejudices of the Hebrews, it was necessary to impress them with the conviction, that the new religion was not inferior to the old in any respect—but far above it in all. As the dignity of the messenger by whom this new religion was communicated, was of the first importance, the writer here describes it, in the strongest language. To the fathers, God spake by the prophets—but to us by his son, "the brightness of his glory," &c.—who, when he had by *himself,* (not by the blood of bulls and goats as did the High Priest,) purged our sins, sat down on the *right hand,* (the place of *highest* honor,) of the Majesty on high." The superiority of the Messiah to all the other messengers of Heaven is next established. To none of them did God ever apply the title—"Son,"—nor say "I will be to thee a Father." Not only so, but he commanded all his angels to worship, to do obeisance to "the first-begotten," in token of their inferiority to him. Of them indeed he says "who maketh his angels spirits, and his ministers a flame of fire" but unto the Son he saith "thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, *even thy God,* hath anointed thee with the oil of gladness *above thy fellows.*" The name God is sometimes given in Scripture to kings and magistrates—persons sustaining offices of great dignity and responsibility. Our Lord adverts to this himself—"if he called them Gods unto whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God." In contrast with the angels who are at best but "ministering spirits," Christ is here represented as a King, whose dominion shall endure forever, whose sceptre is a sceptre of righteousness, whom God hath anointed with the oil of gladness above his fellows or in other words, endued with power and glory superior to them all. It must be noticed that the *tenth* verse is not prefaced with "*and to the Son he saith*" like verse 8th, nor with an "*again*" like verses 5th and 6th; though it is like them a quotation from the Psalms. The fact is, it does not, like the former quotations, refer to the Son, but to God. The nearest person to whom "thou Lord" can apply, is God—in the verse preceding. "God even *thy* God" hath anointed thee—and to him the address is made. "Thy throne, O God, is forever and ever; God, *thy* God hath anointed thee; and thou, Lord, *thou, Jehovah,* who hast thus anointed *thy* Son, and on whom depends the stability of his empire, *art* he who laid the foundations of the earth, and made the heavens, which yet shall perish, but thou remainest. This reference to the divine immutability as the cause of the durability of Christ's kingdom agrees with the original application of the passage. For in the 102 psalm, after the words "Thou art the same, and thy years shall have no end," it follows: "The children of thy servants shall continue, and their seed shall be established before thee."

That no support can be drawn from this passage for the Trinity, is evident from the language contained in it. It could not be said of Jehovah—"God, even *thy* God hath anointed thee." Nor has he "fellows."

The writer returns again to his comparison, and still quoting the Psalms, he says, "But to which of the angels, saith he, at any time, sit on my right hand, until I make thine enemies, thy footstool?" The manner in which this citation is made, differing as it does from the preceding, confirms our interpretation.—This and the following verse require, however, no interpretation.

SELECTION.

MY DEAR FRIEND,

I have lately been reading the life of Scott, the celebrated commentator, on the Bible. I should wish you to read it were I not afraid that some few passages in it would displease you so much, as to give you a distaste for the whole work. You will smile, perhaps, that I should indirectly boast my freedom from prejudice, by saying, that I have read few memoirs with deeper interest. Mr Scott's early life was somewhat irregular, and his father on that account treated him rather roughly, and gave him no greater privileges in his family, than those of a common husbandman. In this capacity he remained, until he was twenty-nine years old, when he suddenly determined to become a minister. This resolution was not the consequence of any religious impressions, his object being to live more at ease, and to indulge a taste for study. He obtained orders, and was a good commonplace sort of clergyman. After some years his religious views became more serious. He studied the bible with intense application, often spending three hours in reading a single chapter. At last he became a decided Calvinist, and a most devout and benevolent man. The remainder of his life was devoted to the good of his fellow beings; his temper, which even harsh, became soft; his ambition, which had formerly stimulated him to activity, was changed into a ardent zeal to do good. In short his piety was an uniform flame, that destroyed all the chaff, and base materials which had hitherto adhered to his character. What are we to think of this? Did error improve him? did the cloud while settling on his mind soften his heart? Or is Mr —— wrong and is it his error which gives such delicacy to his moral and religious sensibility? We are as unwilling to admit this conclusion with regard to Mr ——, as Mr Scott's friends must be, to allow a similar one respecting him. *Where then is truth?* since we find, that the most opposite sentiments, produce the same beneficial effects on the character. Can we believe that God permits any of his creatures, who seriously endeavor to find out the truth, to remain in dangerous errors? I have sometimes maintained that any set of opinions was truth, to him, who conscientiously embraced them. But this solution never quite satisfied me, for I knew there could be but *one right.* Yet it seemed strange that some should be favored with the high privilege of knowing the truth, while others, equally sincere, should be left to embrace error. An idea struck me the other day, which pleased me very much; it will however, I am afraid, to philosophic minds, appear more pleasing than true. You recollect Brown's Lecture on reasoning, which he explains, if I understand it right, as a series of propositions. All human knowledge seems linked together in some degree, as the propositions in a course of retiocination; and in proportion to our advance in knowledge, we discover the closeness of this beautiful connexion. Take from the philosopher, all knowledge of the properties of light, and how would many of his fair systems be thrown into confusion. But let us suppose a race of beings, inferior to us, as well in the power of their senses, as in the intellectual faculties, to whom we should give a book containing just enough of our scientific knowledge to suit their weak capacities; yet in communicating what was necessary to direct their practice, we should be obliged to hint at abstruse points. A few disconnected propositions relating to astronomy, to botany, to chemistry, &c. &c. might be useful, to awaken curiosity and zeal in the minds of our feeble dependents; and yet, it might not be expedient, to pour upon them the full blaze of our knowledge; it would overwhelm and unfit them for the humble duties assigned them. We will suppose that though interior, their minds are organized like our own, and that different trains of thought, find each a congenial soil, in the various individuals of this humble race. Suppose that one, in some moment of high elevation, had caught an imperfect glimpse of some bright star, how would he dwell on what related to astronomy, and endeavor to bring *all our books* to bear upon his favorite theme; with what contempt may we suppose him looking down upon one whose more limited vision had confined his view to the sweet flowers of the valley, and who might be equally prone to view all science through the medium of blooming colors and fragrant smells. A close analogy can never be drawn, between spiritual and material things; but may we not suppose some resemblance in the above view, to our imperfect knowledge of divine subjects. All is revealed that is necessary for practice, but not enough to satisfy speculation. And why may we not suppose, that opinions, which to those good and wise men who adopt them, seem fairly drawn from the bible, if they lead to a holy life, however diverse they may appear to us, are only parts of the "stupendous whole." Perhaps if an angel were to descend to earth, he could easily display to us the connecting links, which our poor mental vision will not now permit us to see, between opposite doctrines. As I am but a poor reasoner, perhaps I can convey my idea better by a fable.

It was at the close of a fine day in spring, when a flock of black birds who were returning from their winter residence in a warmer climate, took shelter in a tree, the early foliage of which promised them an agreeable retreat. There was much fluttering, chirping, and "oiling of feathers," before each was accommodated to his wishes. At last, however, all was silent; it was the silence of meditation, not of sleep; every ear was awake to the sound of human voices, which soon attracted their attention. It chanced that two philosophers, who were indulging in their customary evening walk, stopped for a while to enjoy the beauties of the setting sun. They reclined themselves against the trunk of the tree, and talked with rapture of the clouds, as they swelled into splendor, or faded into the softer colors of approaching twilight. As was natural for philosophers, this enthusiasm soon subsided into a calm discussion of some of the properties of light. The birds were not inattentive to what passed, but disposed their little heads in the best manner possible to catch the sounds, and if an unlucky chirp broke for a moment, the thread of the discourse, they stretched forth their necks with renewed interest, to resume it again, as soon as silence was restored. Nor did curiosity flag until the philosophers were suddenly interrupted by the approach of a party of friends. It was not till they had departed, that their auditors were sensible of the exhaustion produced by long continued attention; which did not however shew itself in these happy beings in nervous debilbity, but only by a sort of agreeable confusion that entered into their thoughts, till one after another sunk into a quiet sleep. With the first dawn of morning the birds were on the wing, too busy for deep thought, and even for conversation, except what related to the immediate object of care, which was, to select an agreeable site for the accommodation of their nests. Noon was still distant when they pitched upon a situation, that promised as many advantages as they could reasonably expect; and these fond friends separated in search of materials for the erection of their habitations, which in a few weeks were all completed. The birds were delighted to find themselves again at leisure, and meeting together on the bough of a wide spreading tree, they spent one long sun-shiny morning, in warbling note after note, of simple innocent cheerfulness. When one of the elder of them remarked, that they had never communicated their sentiments, on the learned conversation they had had the happiness of overhearing, some few weeks before. "I thank you," said a bright eyed bird, "for affording me the opportunity of imparting to you the knowledge I acquired, it is deeply riveted on my mind; for in all my rambles since that period, the sight of a red flower, has never failed to recall it to my mind. This is the precious truth, that a ray of light falling on flowers gives them the beautiful red we so much admire." "I am sorry, my friend," said a bird of rather an agreeable aspect, "to find that you labor under so serious a mistake; it is *yellow,* and not red, which is produced by a ray of light. I recollect it from this circumstance, that the tall philosopher held in his hand, at the time, a yellow daffodil, and distinctly said, "this flower which I hold receives its color from a ray of light." "Ah," cried another, who hopped at that moment from a distant spray, "I am utterly astonished to find birds of your acknowledged quickness of perception, so dull upon this subject. I can scarcely summon patience to produce proofs, so obvious is the truth. Do you not all recollect, that the edges of the clouds were deeply tinged with purple on the memorable evening, and that we heard the philosophers speak particularly of that appearance, as the effect of the rays of light." "I am happy," said a bird who sat perched a little above the others, (and whose air of conscious superiority, rendered superfluous any other declaration of his happiness,) "that I have *reason* to direct my opinions on this subject. You must all be wrong my fellow songsters, for you know that light, is white; it is therefore impossible, that it should produce either red, yellow, or purple. If I were to lay a white feather on any surface whatever, would it create there a glowing red or lively yellow? No, songsters, your several hypotheses, opposite as they may be, can neither of them bear the test of reason. You are all wrong, all laboring under the weight of error. "Pardon me," replied a bird who had hitherto been silent, and who was more remarkable for his love of concord, than acuteness of understanding, "pardon me if I reverse your proposition, and ask why all may not be right. We heard the conversation distinctly, and perhaps lost the very parts of it, that were necessary to clear up our seeming discrepancies, and bring the whole into one complex, yet united plan. I am partly led to this opinion, from observing, that, however you may differ in one sentiment, you are all equally solicitous, to improve the advantages of light, and whatever your sect, whether reds, yellows, or blues, this gift of heaven, no sooner appears upon

the distant mountains, than all are upon the wing, and eager to improve the blessing. Here the speaker was suddenly interrupted by the reasoning bird, "I am not surprised that you, who are so little acquainted with logic, should talk thus; but allow me to tell you, that the same cause will always produce the same effect. When I arrange my wings for upward flight, do I by that disposition of them descend? as little can a ray of light which is white, at the same time produce red, yellow, or purple. You might as well say that when I dip my bill in water, it is made both wet and dry by the immersion."—Nothing is so contagious as warmth. There was a flutter in the wing of this reasoner, that indicated an irritated state of feeling; and it was painful to observe how strongly sympathy operated on these little beings, in awakening the milignant passions. One bill was elevated in contempt of his neighbor, another turned aside in chilling reserve! while the ruffled feathers of all disclosed a stong inward commotion. They parted at last in high displeasure, firmly resolved never to meet again. Secluded in their nests, or roving in solitary flights, these birds allowed the beauteous summer to pass away, without any renewal of friendship. But a common enemy unites feathered foes, as well as human opponents! and autumnal blasts reminded them of the necessity of preparing for their journey southward. It was imprudent to go singly, they were therefore obliged, however reluctantly, to unite in one body, and took the early part of a fine afternoon to commence their flight. Their way lay through the same village where they had formerly met the two philosophers. It chanced, and similar chances sometimes happen in human life, that a sudden shower drove them for shelter, into the very lecture room of one of these learned men. The shower soon passed away, but as the birds found themselves comfortably situated, they determined to remain there till the next morning; they were however a little surprised on observing, that as soon as the rain subsided, and the sun had escaped from the clouds, a number of gentlemen and ladies crowded into the room, and seated themselves upon the benches that were placed round it Happily for the birds it was a rough, unfinished apartment, and afforded many corners and retreats for concealment, allowing them at the same time the pleasure of seeing and hearing all that passed. The tall philosopher presently made his appearance. Soon after, the shutters were all closed, and no light admitted, except a small stream that flowed through a single aperture. The reasoning bird, or as he was commonly called the *Whitonian*, fluttered his wings with exultation as these rays fell in pale lustre on the white surface of the opposite wall. What was the surprise of all, when it was soon changed into a variety of *glowing* colors, the red, the yellow, and the purple, shone conspicuous. The birds could scarcely restrain their expressions of admiration, joy, and wonder; but they summoned firmness to keep silence, and attend to the clear, simple explanation of the phenomenon, which was given by the lecturer, to his auditors.—Right joyful were the birds when the lecture was closed, and the party dispersed: all their doubts were solved, all their difficulties were removed. They fondly caressed each other, and determined, never again to allow *difference of opinion*, to alienate their affections. An hour was spent in an harmonious song of gratitude and love, when sleep came over their gentle senses, and all was hushed into silence.

I am afraid you will be more tired in reading my fable, than I have been in writing it; for being quite at leisure I have indulged myself, unconscious of the length, to which it would extend my letter.

Your Friend, *——*.

CHRISTIAN REGISTER.

SATURDAY, AUGUST 5, 1826.

The Eulogy pronounced at Charlestown by Hon. Edward Everett, was listened to with most profound interest by a very numerous and respectable auditory. The orator had no manuscript, and his address had all the charm of the most natural extemporaneous address, united with the excellencies imparted only by preparatory labor.

Mr Webster enchained the attention of an immense concourse of his fellow citizens for nearly two hours. It was characterized by the peculiarities of his unrivalled eloquence, strength, fervor, discrimination, and most irresistible appeals to the heart.

We insert the Order of Exercises on this occasion:

FUNERAL SYMPHONY.

PRAYER—Dr Lowell.

ANTHEM.

How are the mighty fallen! They that were great among the Nations and Rulers of the People—The People will tell of their wisdom: The righteous shall be had in everlasting remembrance, as the brightness of the firmament.—Their bodies are buried in peace; but their name liveth evermore. *Handel.*

DISCOURSE.

DIRGE.

Hark! attendant Seraphs say,
Patriot Spirits, come away!
Ye, on earth whose work is done,
Ye, whose glorious race is run—

Ye, among the faithful found,
With your Country's blessings crowned;
Ye, to whom freed millions raise
Hymns of gratitude and praise:

Summoned from this house of clay,
Called in time's full hour away,
Longing for their native skies,
Lo, together they arise!

Grieve not for the hallowed Dead—
Mourn not Worth and Wisdom fled—
Filled with years, with honors blest,
They alike in glory rest.

BENEDICTION.

Some weeks ago the Letter subjoined was handed to us by a correspondent with a request that it might appear in this paper. Having no knowledge of the abuse to which it refers from any other source, we were reluctant to give it publicity. Since then, intelligence has been transmitted to us from a gentleman well known to us, on which we can rely, which left no doubt of the correctness of the statement contained in the printed pages addressed to Mr Smith, which we now copy. No comment on the piece is needed. The thing speaks for itself. The revival at Utica is reported in the religious journals with the usual expressions of gladness. We cannot think the state of things indicated by this Letter, deserving of the name. And so long as revivals shall be encumbered with abuses like these, no man ought to wonder that they are regarded with distrust. At the same time we would not be understood as in any way hostile to proper, judicious, christian-like efforts to produce and render effectual, a *general attention* to religion in every parish in the land. No matter *how* earnest the appeal to men's consciences, nor *how* solemnly they are called upon to take heed to those things which concern their everlasting peace. We are not inclined even to question strictly the common *modes* of excitement resorted to by such as are deeply solicitous for the salvation of others. If the effect *be* a *real* and *permanent* attention to religion among a numerous class of people, known before to be vicious or indevout, who *would* quarrel with the means? Different Christians prefer different modes of operation, while yet aiming at the same end, the reformation and sanctification of mankind. Let them choose for themselves, their own means of promoting religious improvement, so long as religious improvement *is* their object, and so long as they do not invade the rights of others. But when a class of men or an individual, hurried on by impetuous zeal, is guilty of an outrage upon decency, humanity, and the christian religion, such as is adverted to below, a public reprehension is justly due, and ought without fail to be administered:—

Letter to the Rev. Nathaniel Smith, on the Impiety and Indignity offered to God, by naming and attempting to portray the Hearts and Characters of Individuals in public Prayer.

Rev. N. Smith, *Sir*—The standing you hold as a professed minister of the Prince of Peace, demands for you a respectful address, the cause and interests of morality and christianity, the rights of christians and of men, also demand that it be made in sincerity and in great faithfulness.—Sir, I shall state facts that you will not deny—1st, that on the 23d ult. in the town of Trenton, at the house of the Rev. Oliver Wetmore, the pastor of the Presbyterian Church in that place, in public conference and prayer meeting, you exhorted a large assembly to *name* and *distinguish* individuals, "as they do in Utica," and wrestle with God for conviction, and afterwards named an individual whose hoary head had been whitened with three score and ten years, and who had long been a professor of the christian religion—constant and regular in his attendance at the house of public worship, and the ordinances of Christ, and *that* with apparent devotion, of whom, and his house, the virtuous poor, the widow, and the fatherless can speak with tears of gratitude; whose moral example and precept has contributed more than that of any other man to preserve the town and village in which he resides from those excesses of tavern haunting, profanity and licentiousness of many descriptions, which disgrace many towns and villages. Against such a man you have lifted up your voice to God in public prayer, named, and distinguished him, and called "on God to smite that wicked man, that hardened sinner, who never prays, that stubborn rebel, that self righeous pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that intrench themselves behind him, down to hell. O, God send trouble, anguish, and affliction into his bed chamber this night, shake his house over him, and cause him to tremble; God Almighty shake him over hell!!!" Is this the spirit and temper of those prayers that you inform us, are continued day and night in Utica, and which are earnestly recommended to us?

We have indeed heard by common report of many similar outrageous attacks on strangers in the streets and elsewhere; we have heard of extravagant and shocking expressions in prayer and preaching in the towns about us—which we could not believe, and for the honor of the christian name and profession, we have hoped were not true. I have heard many persons say that they believed consternation, horror, and trembling seized every individual when those imprecations were uttered. They might have withstood similar expressions, had they proceeded from the haunts and revels of intemperance and obscenity in the cities.—That such language and attacks should produce a wonderful change in the feelings of an individual or a congregation, is to be expected—but that they should be ascribed to the operations of the spirit of God, (which, comes not like the vulture to terrify and devour, but like the dove to invite and allure,) is to *many* strange indeed. The unenlightened mind looks for the manifestations of the Deity in the convulsion of nature, and scenes of terror—but he whose mind is illumined by the pages of truth, retires inwardly and listens to the still small voice, speaking to his reason, and his heart.

Every professing christian and every friend of morality has a right to demand of you, how you attained the knowledge of such facts, in the character of an individual as you have here set forth. How can you know that that or this person whom you never saw, *never prays!* Can he not enter his closet or pour out his soul to God in silent aspirations without your knowledge? Have you, a *right* to say that a person, who is regular and constant, and that with apparent devotion at the stated worship of God, in his church, never prays? Who has authorized you to inform God before men, or inform men before God that this or that person has embraced a lie, or that the multitudes, who agree with him in opinion, do not search the scriptures and found their sentiments on evidence, which is to *them* conclusive. And have you any means of knowing or authority for saying that Mr Mappa is a self-righteous pharisee? Pharisaical, is externally religious; you have not heard him say, and has any one told you, that he has boasted of having prayed or fasted more frequently than they do in Utica, or than you recommend in Trenton?

Until you inform us how you came to the knowledge of these, which you represent as facts pertaining to Mr Mappa's character—the conviction must unwillingly be enforced upon us, that you have had them communicated to you as such by those with whom you have associated the very few days since you first had an acquaintance in this town, and why had you not paused for a season to ask yourself how mortal man can *know* such to be the character of his neighbor?

Neither Col. Mappa, or the class of christians to which he belongs, have shown any disposition to molest or injure you; they are (in this vicinity) a "little flock," and as charitable to other classes of christians as any other.—They would rejoice to see you prosper and go hand in hand with you to extend the holy influence of that religion which brings peace on earth, love and reconciliation to God. Mr Mappa has excused himself from addressing you, as his age and disposition, would not admit of such an altercation. Indeed his reputation as a man or a christian, has chiefly suffered as connected with christianity itself; and the sacred desk ought not to be charged with naming and repeating such language. Upon a Layman therefore, it has devolved to address you. It has been my design to call your attention to the demoralizing effects of your example and precept on the best interests of society, morality, and christianity. That however will be deferred for the present.

Be assured, Sir, that I am of the number of those who can "salute with grace, mercy and peace, all who call on the name of the Lord, both theirs and ours." A LAYMAN,

Of the Reformed Protestant Christian Church in the town of Trenton.

The new Church erected the present season by the Unitarian Society in North Bridgewater, will be dedicated on Wednesday, the 9th day of August. It is expected that the Rev. Mr Huntoon, of Canton, will preach on the occasion. This Society was organized in April of the last year. Though at first small, it has been constantly increasing, till by the blessing of God it has become able to erect a new temple to his praise. The zeal and perseverance manifested in this good work are worthy of the warmest approbation. We trust that the great unanimity and harmony which have marked all the proceedings of this society will long be preserved. And we earnestly pray that their present flattering prospects may remain unclouded.

A periodical work of a somewhat novel kind is proposed, under the title of the Juvenile Miscellany. The following is an extract from the Prospectus.

"Such a work has prospered in England; and many, who are well acquainted with the wants of children, suppose that a similar one would be useful and successful here. The number of good books for children is not so great as would seem at first view; and there is a daily increasing demand for information and amusement in this form. The *Miscellany* is intended to comprise every variety of composition, which can possibly be made instructive or entertaining to the intermediate ages from five to fifteen. It will be composed of stories, intended to convey moral and religious instruction; biographical sketches; scientific dialogues, made as plain and simple as possible; fanciful adventures; poetry; fables; riddles, &c. One hundred and eight pages 18mo. will be printed once in two months; which at the close of a year, would form three neat volumes for a juvenile library."

The high literary reputation of the author of Evenings in New-England will secure to any work conducted by her a large share of public confidence. We cordially approve the plan of this publication, and wish it all possible success.

The Treasurer of the American Unitarian Association acknowledges the receipt of fifty dollars from the *Female Tributary Society* of the Rev. Mr Peabody's Parish, in Springfield, Mass. as a donation.

Also Thirty Dollars from the ladies of the First Unitarian Church in Washington, D. C. to constitute their pastor, Rev. Robert Little, a life member of the Association.

PARAGRAPHS.

Swearers. It seems obligatory on christians to express disapprobation of profane swearing, when uttered in their presence, and especially when addressed to them. This need not be done offensively. I have often heard persons spoken to, on committing this profane indecorum, and in no instance has the admonition been ungraciously received when uttered respectfully, and from an apparent sense of duty. On the contrary the transgressor has acknowledged the folly, if not the wickedness, of the practice, and abstained from a repetition of it in the hearing of the judicious reprover. If circumstances ever forbid oral disapprobation of the practice, let christians beware how they approve or wink at it by appearing pleased with the wit. Let the gravity of their countenance at least show their sense of the profane levity or blasphemy.

Declamation. In attending school examinations I have often been struck with the pernicious sentiments inculcated in the pieces selected for declamation. They appear to be chosen without any regard to their moral or religious tendency, and often by instructers who are considered, moral and religious men. It is well known that these juvenile performances make an indelible impression upon the minds of youth. Is it proper then to create associations of approbation and pleasure with revengeful, heathen, or atheistical sentiments? Let instructers then see to the *sense* as well as *sound* of pieces selected for declamation, and estimate their immoral and religious effects more than their oratorical merit.

Independence of Mind. A great error is often made by those who effect unusual fearlessness in their speech and actions. They mistake bluntness or rudeness for independence. True independence is to express one's real opinions, and to perform incumbent duties without hesitation or fear *on suitable occasions.* It does not infringe another's liberty, it violates none of the courtesies of life, it invades not the rights of our neighbor. It is as cautious not to trespass on another as it is firm in vindication of itself. When duty calls, it risks loss of friendship or favor in bold expostulation, and in direct and persevering entreaty. It would rather sacrifice itself than allow self destruction in a friend.

Benefits of Adversity. A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify a man for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill, and fortitude of the voyager. The martyrs and confessors of ancient times, in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, that was worth a life of softness and security. Well might the Psalmist exclaim, "Blessed is the man whom thou chastenest, O Lord."

Tombs and Graves. I have often wondered at the custom of burying the dead in tombs rather than in graves. It is, I know, an ancient practice, and gives indulgence to many natural emotions. But compared with a grave yard a range of tombs afford less salutary reflections to an observer; and what relative would not rather visit the mound raised over the remains of a friend than gaze at the dwelling place of a line of ancestry?

Religious Education. How few parents, even of religious principle, consider it a fundamental article in the qualifications of an instructer that he or she shall be a person of piety, and that Christianity shall have a large place in the instruction given their children. Not that a catechism should be one of the school books, or that children should be indoctrinated into the peculiarities of a sect.—But that christian principles and motives should be inculcated, that human learning should be held subordinate to divine knowledge, and that a bias should be given the young mind in favor of christianity. Time was, when it was demanded of an instructer that he should be exemplary and pious. Ought any other person to be intrusted with the education of children?

Praying for Rain. It was, as we know, a custom very prevalent, with our forefathers, to have fasts and public prayers in times of drought; and it is not obsolete at the present day throughout the land. Some persons smile at the custom, as if the God of the seasons did not know how to regulate sunshine and rain, or would be unmindful of his gracious promise, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.—But though our ancestors, or some of their descendants may not be free from the imputation of superstition, why should not men ask for rain in extremity, as well as for other temporal blessings? The argument or wit that would arraign the propriety of praying for this blessing lies against all prayers.

Secret Prayer. It is thought that the regular practice of this duty is the criterion of being a christian. A man may pray in church, or in his family, and deceive himself as well as others. For a *pretence* he may make long prayers, as did the Pharisees, or he may pray from habit or custom. But is there an instance of a person's continuing the habitual practice of secret prayer from any but true religious principles? A man may pray in his closet occasionally, nay, he may every day offer up a hasty prayer, and yet be insensible to the beauty of holiness. I repeat it, daily, fervent, private prayer; the holding secret communion with God, is the best evidence a person can possess of his heart's being right with his Maker.

Revivals. It is not wise for christians of any denomination, to talk against revivals of religion; they say they know not what. Who is against religious revivals, that is, religious feelings and religious actions? Would to God the whole people could be animated to a lively apprehension of the guilt of sin, and the worth of their souls. Let us discriminate.—Let us be jealous, with a godly jealousy, of fanaticism, of miraculous conversions of neglect of relative duties, of unnatural heat, which is soon cold, and of spiritual pride. Let us not judge of a tree by its blossoms, but by its fruit. Still, strong conviction of sin, the alarm of a guilty conscience, the fervour of a soul stirred up by remarkable providences, are entitled to consideration and respect. We may beware of transient emotions, or spiritual extravagancies, but cannot innocently declaim against zeal in men to work out their salvation with fear and trembling.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—In your last paper, I attempted to refute an argument for the Trinity founded upon the words, "Thy sins are forgiven thee." Allow me to advert now to another proof of the same kind in the same sermon, derived from the Resurrection and Judgment.

"To Christ it *belongs*," says the writer alluded to, "to raise the dead and judge the world." Hence he leaves us to infer that Christ has divine perfections, and *is* God.—But what does he mean by the term "*belongs?*" I suppose no less than that Christ *will*, by his own *underived* and *independent* power and authority, raise and judge mankind. If he means *less*, his argument is overturned. If he intends *as much*, he contradicts the bible. For consider what the scripture saith about the resurrection, "God hath both raised up *the Lord* and will also raise up *us*, by *his own* power." "*He* which raised up the Lord Jesus, will raise up us also, *by* Jesus." 1 Cor. vi. 14. 2 Cor. iv. 14. Three things are plain here. First, the being to whom *belongs* the raising of the dead by "*his own power*," is *not* the Lord Jesus Christ, but "*he who raised up*" the Lord Jesus Christ. Secondly, the being to whom belongs the raising of the dead by *his own* power—is God, and the Lord Jesus Christ who was himself raised up by him, is *not* God. Thirdly, God will raise the dead *by* Jesus Christ, though *the power* employed in that operation, will still be *his own*. Jesus Christ is the *instrument*, the *agent*, but nothing more.—God will raise us up *by* Jesus.—The power no more belongs to Jesus, because he is the appointed agent in the transaction, than the power belongs to Peter, because he was an agent in another of its operations, as the healing of diseases miraculously.

The author of the Sermon will not pretend that the deity of Jesus could be proved by the fact of his recalling Lazarus from the dead.—But the raising of one man from the dead, demands divine power as truly as the resurrection of a world. Elisha the prophet restored to life the Shunamite's dead son. God restored the child by Elisha,—even as he will raise us by Jesus. Divine power in both cases is exercised through chosen *instruments*, and we can no more infer the deity of the instrument in the one case than the other. We might as fairly assert that Elisha had divine attributes because he raised the dead, as that Jesus had divine attributes because he raised the dead, and will "yet once more." However great the power required for the resurrection of a world, we are warranted in asserting that it will be exercised by Jesus Christ, and that it is not his own, but belongs to that being who raised up Jesus himself.

In like manner we dispose of the argument drawn from the Judgment. It is maintained that to judge mankind demands *Omniscience*, and cannot be performed by a created intelligence. But we are not to decide how much, or how little will suffice for the occasion. We are to ask what saith the scripture? Our Lord informs us that "the Father hath *given* him *authority* to execute judgment also, *because he is the son of man.* An apostle affirms: "And he, [Jesus of Nazareth, verse 38,] commanded us to preach unto the people and to testify that it is he, which *was ordained* of God to be the judge of quick and dead." And another declares: "God hath appointed a day in the which he will judge the world in righteousness by that, [or a] man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—From these passages we learn, first, that "God, the Judge of all," is *not* Jesus Christ. Secondly, that God has *ordained* Jesus Christ and given him authority to execute judgment; thirdly, that the reason of this is, "because he was the son of man."

It is not for us to step in and say a man cannot be competent to the task, if the bible asserts that God hath ordained "a man" to perform it. Nor have we any right to say that God cannot so endow the being appointed to represent him in the judgment, as to fit him for his office, even though that being is human. We know it is written that "every one of us must give account of himself to God;" and again also that "we must all stand before the judgment seat of Christ." But we do not hence infer that Christ is God, for we read further "him, [Christ,] hath God ordained to be the judge of quick and dead." A person *ordained* to any office, must execute that office by a *delegated* authority. He is *responsible* himself to the power by which he was ordained. That power is *above* him. He is *inferior*, because he "*was* ordained."

Do not those who are summoned before an earthly tribunal give account of themselves to the *sovereign power* of the country, when they stand arraigned by the judges appointed and ordained by that sovereign power? Most certainly. May we not then affirm that mankind will really "give account of themselves to God," when they stand before the judgment seat of Christ, the judge *appointed* by God? And is there any more ground for the inference that Christ possesses divine perfections, because he will judge the world, than there is for the inference that earthly judges possess the supreme power, because they judge offenders against that power? I think not. The very idea of a mediator between God and man includes that of delegated authority. And this is carried through the whole scheme of redemption. If our Saviour took peculiar pains to enforce any one truth upon his followers, it was this of his *delegated* authority. When he teaches, he says it is only what he himself "*learned.*" When he performs miracles, he affirms, "I can of *mine own self* do nothing—the Father doeth the work." Uniformly, and with singular repetitions, he de-

clares that all his power, wisdom and authority were given him, that he camenot to do his own will, but the will of him that sent him. Why select the single particular of the judgment, to complain of the doctrine of delegated power? It is the doctrine of the whole New Testament. I can as well conceive of Jesus being able, after the communications he received of the Father, to judge a world, as to give sight to the blind. Endued with the Spirit without measure, he could do whatsoever God "ordained" him to do. C. M.

FOR THE CHRISTIAN REGISTER.

DIED,—In Brookline, on Sunday evening, Miss LOUISA MAY GODDARD.

The death of this amiable woman is recorded by one whose intimacy with her character, and respect for her exemplary life, sanctions this public tribute of sorrow. In the midst of life she was arrested by an inveterate disorder, with which she struggled for many months, displaying a strength of mind, which religion alone could have sustained. She died like one fatigued by the slow mutations of our corruptible nature, and glad to enjoy that rest which her virtue, sublimated by suffering, had prepared. Disinterestedness, integrity and modesty were prominent features in her character. Her strong mind and kind heart always led her to think right and act well. Possessed of great sensibility, she betrayed no weakness, and never exhausted her sympathy in an exuberance of feeling. Religion was not with her a passive belief, to which she subscribed as expedient. It had a very strong influence on her actions, qualified her opinions, softened her judgments, strengthened her principles, governed her life, and hallowed her death. We have seen her wrapt in the lap of earth! We may contemplate her in the bosom of her God.

Go, live, for Heaven's eternal year is thine,
Go, and exalt thy moral to divine;
Yet take these tears, mortality's relief,
And, till we share your joy, forgive our grief.

FOR THE CHRISTIAN REGISTER.

It will be readily granted, that characters given to deceased persons are frequently partial and incorrect. But this will not be considered a sufficient reason for passing over in silence the characters of men who have long filled stations of high trust and importance with usefulness and honor. With this impression, the following obituary notice of the Rev. Charles Stearns, D. D. late of Lincoln, who died the 27th instant, aged 73, is offered to the public. He had been in the ministry almost 45 years, and generally lived in great harmony with his people. In reference to his death, it may be pertinently said, "The godly man ceaseth, and the faithful fail."

The general character of Dr Stearns was of no ordinary stamp; it was superior and elevated. It is not, however, hence to be inferred, that he equally excelled on every subject. Among men we look in vain for perfection in every trait of character.

Nature had liberally endowed Dr Stearns with mental powers, which he improved and increased by diligent study and close, rational thinking, in which latter exercise, few men, perhaps, surpassed him.

In 1769, he entered Harvard University, where he passed the usual term in laudable application, and with reputation and honor as a student. He was graduated in 1773; and, with teaching a school pursued the study of theology. In 1779, he was appointed a tutor in the University at Cambridge, in which office he continued until he was invited to settle in the ministry in Lincoln. His ordination was on the 15th of Nov. 1781.—The class that had been under his immediate care and instruction gave him substantial evidence of their affection and respect.

Dr Stearns distinguished himself as a classical scholar, which contributed largely to his usefulness as an instructer of youth; and this knowledge he retained to advanced age. Upwards of *forty* scholars were prepared by him and entered in Harvard College. A large number of his pupils are living, who remember his excellent instruction with gratitude, and view his character with respect and veneration.

The natural genius of Dr Stearns led him to the study of mathematics and metaphysics. And had he pursued those branches of science more exclusively, he would have been conspicuously eminent. He was peculiarly fond of ethical studies, and possessed a happy faculty of reasoning correctly and usefully on moral subjects. He was remarkable for blending a large portion of common sense in his most philosophic and accurate reasoning.—This rendered his arguments intelligible and satisfactory. His talentsof this character recommended his instructions, when a tutor, and, at all times, made them highly beneficial and gratifying. Instances have been known, when he was very successful, by his luminous instruction, in extricating the minds of young persons from doubts, perplexity, and distress on religious subjects. Dr Stearns had treasured up a rich fund of the most useful kind of knowledge, which he had acquired with facility; and by the aid of a strong and retentive memory, he seldom, if ever, lost what he had acquired.

As a theologian and christian minister, Dr. Stearns was enlightened, sound, and evangelical. His sermons published and preached, are evidence of the truth of this assertion. The bible was read by him in its original languages; and it was his great aim to understand and preach the truth as revealed. On disputed points in theology, he avoided extremes, believing, that those articles of faith and nice distinctions in which the learned and godly could not agree, could not be essential to the salvation or edification of the unlearned. But he was candid and liberal in his opinions and feelings towards those who differed from him on religious subjects of controversy, and rejected with entire disapprobation bigotry and an exclusive spirit and practice. He thought for himself, and refused to attach himself to any modern sect, or to call any man master on earth. If he preferred any designating appellation, it was that of a *Congregational minister of Jesus Christ.*

With all the learning and enlarged powers of Dr Stearns, he could not, probably, be denominated an eloquent and animated preacher. Yet his enunciation was distinct, clear, and interesting. His sermons were well written, correct, and often powerful to serious and intelligent hearers. Though his style and delivery were not the best calculated to arrest the attention of dull and careless hearers, yet they were highly adapted to inform the understanding and mend the hearts and lives of the serious and attentive.

The social disposition of the Doctor, and his capacity to enjoy good in the world, were remarkable. He enjoyed his family, his friends, and society in a high degree, and seemed to be happy and thankful in circumstances, in which most men would be comfortless and wretched. Naturally he possessed strong feelings and quick sensibility. But he had happily acquired the government of his passions and feelings. This conquest was gained under the influence of the christian religion. And here we come to the best part of his character. Such a man must have been an affectionate and kind husband, father, friend, and brother; and such was Dr. Stearns. But we have more to say in truth. As a christian minister, a religious teacher, and a pastor of a flock of Christ, he deservedly held a high rank. But to appreciate fully his character as a minister, one must have been acquainted with him, and must dispense with a popular manner and some showy talents, which are sometimes found, where great worth and depth of character are wanting.

Dr. Stearns was religious on principle deeply and piously founded. A thorough conviction of the truth of Christianity pervaded his whole mind and heart; and in this conviction, embracing cordially the proposals of the gospel, he set himself in earnest, by divine aid, to submit to its obligations and practice its duties. Redemption by Christ he considered as consisting essentially in redemption from iniquity and reconciliation to God. He therefore admitted no hopes of heaven without holiness, and no reliance on Christ as connected with salvation that does not excite desires and endeavours to resemble him in moral character.

On christian principles the doctor humbly submitted to painful trials, and patiently endured hardships and privations. Nothing short of the Christian faith, motives, and hopes could, it is believed, have sustained him patient, resigned, and even cheerful, under that weight of cares and trials, which it pleased God to lay upon him. Not a murmur, nor complaint, nor distrustful word escaped his lips. Taking into view the whole duration of existence, and realizing the present state as momentary, he seemed to live above the world, and to "have his conversation in heaven." He appeared to be indeed a man of God, a minister of Christ, strong in faith.—And he is gone, we trust, to receive the reward of a good and faithful servant.

FOREIGN INTELLIGENCE.

Late advices from Carthagena, received at Baltimore, state that on Bolivar's arrival, which is expected in two or three weeks, Paez will be condemned to death, and tranquility be restored to Venezuela.

A proclamation by General Bermudez, commander in chief of the department of Orinoco, condemns in very forcible terms the conduct of Paez and the municipalities of Valentia, and Caracas. The Bogoto Constitutionel also reprobates the proceedings of Paez. Bolivar was at Magdelene about a league from Lima, on the 23d of March. *Nat Gaz.*

GERMANY. The most interesting subject of political news from Germany, is that which relates to the free navigation of the Rhine, and respecting which the Governments of Austria and the Netherlands appear to possess an anti-pacific temper. The Austrian Cabinet has, it is affirmed, called upon the government of the Netherlands for the execution of the treaties of 1815, respecting the free navigation of the Rhine; and that the latter government has applied to the call in a manner which promises any thing other than a friendly arrangement of the points in dispute. The House of Orange, it is said, denies that it ever consented to the free navigation of the Rhine, because the condition would have been ruinous to Holland, as well as incompatible with the duties of a sovereign. It is added, that Wiliam Frederick asserts, that the French were not expelled from Holland by the allies, but by the efforts of the Dutch themselves.

GREECE. Letters from Constantinople assert, that the French Admiral, the Chevalier de Rigny, had been to Napoli to demand satisfaction of the Greek government for insults which French vessels had experienced from Greek corsairs, and at the same time had succeeded in freeing all the Austrian vessels which were there, by taking them out of port, almost by force, and conveying them to Milo, whence they were to have convoy.

It is stated, that the Members of the Greek government have been deposed, that Colocotroni had been appointed to the chief command of the militia, and Lendo to the command of Corinth.

BUENOS AYRES. The blockade of Buenos Ayres under the new Brazilian Admiral has been enforced with the greatest rigor, the fleet having been augmented, divided into squadrons and stationed at different parts of the river. Every effort was about to be made to destroy the small, but gallant naval force of Buenos Ayres.

MARACAIBO. It was reported at Curacoa early in July, that Maracaibo had placed itself under the jurisdiction of General Paez. Notwithstanding this officer nominally recognizes the Republic of Colombia, he actually exercises the authority of an independent chief magistrate, and issues his decrees without consulting the sovereign authorities.

DOMESTIC INTELLIGENCE.

FIRE IN PROVIDENCE. Early on Sunday morning last, a fire broke out in a store on Anthony's wharf, in Providence, which soon extended to two adjoining stores, a shed and hay scales, which, with an amount of property valued at $20,000 were consumed, and *not a cent of it insured.* The store were owned by Messrs Cyrus Butler, David Anthony, and Cyrus Barker. Mr Butler also lost a quantity of India goods. Mr Anthony's loss is estimated at $3000; and his store contained 210 bales of cotton, belonging to Messrs H. Anthony, Mason, Bowers, and Potter, and the Plainfield Union, and Troy Manufacturing Cos; which were entirely consumed. Mr J. K. Potter lost many of his papers, about 40 hhds. of molasses, and 45 hhds. of fish. Messrs Harkness and Steed lost 100 casks of lime, &c. Mr Barker's loss is estimated at $1500; and the Messrs Arnolds, and other ship owners experienced a heavy loss in the destruction of suits of sails in the sail loft of Mr Colon. Sixty casks of oil, valued at $3000, and 50 bbls. of provisions, which were in the cellar of Mr Anthony's store, were saved, in consequence of the slow burning of the cotton in the store above. The calamity, having occured at an early hour, and having attained considerable extent before discovered, threatened the destruction of other adjacent buildings, several of which were on fire, but which were saved by the efficient operation of the two force pumps from the bridge and Broad street, and the hydraulion from the river.

NEW PRINTING PRESS. Mr D. Phelps, of this city, has invented, and (in connexion with Messrs Baker & Greele, joint Patentees) has constructed a printing press on a plan somewhat different, and we believe, experience will prove, not a little superior to most others in common use. This press is made of cast iron, and the first we believe, of that metal ever constructed in Massachusetts. It acts on the principle of compound leverage, and in the structure of the several parts is more simple and equally effective with those hitherto held in the highest estimation. For durability, neatness, and uniformity of impression, and the diminution of labor it occasions to pressmen, is not surpassed by any other yet invented. We did not intend now to give a particular description, but merely to call the attention of the fraternity to the subject. At some future time we may present our readers with a detailed account of its several parts, accompanied by an engraving. The proprietors have determined upon giving it the appropriate name of the "New England Press," and the only one yet in operation may be seen at the office of the News-Letter and City Record, No. 8, Merchants' Hall; where all interested in the advancement and prosperity of the arts in our country, are invited to call and examine it. *City Record.*

ONEIDA INDIANS. Bishop Hobart visited the Oneida Indians on the 15th inst. at Oneida Castle, for the purpose of administering confirmation and admitting to the order of deacon, Mr Eleazer Williams, an educated Indian." The Bishop with the clergy who accompanied him, were met at Vernon by a party of the Oneida Chiefs and others, and escorted to the church which was crowded by the tribe and spectators. After prayers read in the Oneida language, an address was delivered to the Indians, and a reply by six of the chiefs. Twenty-five of the Indians were confirmed, after which the communion was administered. The responses during the service, the chaunting of the hymns and the solemn devotion of the Indians, rendered the scene interesting and affecting.

NAVY YARD BRIDGE. We understand that the Bridge, which is to connect the Navy Yard with Kittery, has been commenced under the superintendence of Mr Mark Laighton, and will be completed in about a month. A new road has been cut, which makes the distance from Portsmouth bridge only about half a mile. A few years since, the idea of *riding* from the Navy Yard to Fort Constitution would have been considered visionary.—*Ports. Jour.*

MASSACHUSETTS SAVINGS BANK. By the annual report of the Treasurer of this institution, it appears that since the last report, the sum of $93,024 has been received on deposite; and the sum of $103,504 77 has been paid out as principal to depositors. The number of deposites within that time is 2042. The number of new accounts is 645. The number of old ones closed is 557. Last year the amount of reserved profits was $ 21,517 18. This year it is $26,127 99.

On the morning of the 28th ult. the corner stone of the second Roman Catholic Church in New Hampshire, was placed, at New London, N. H.

WEBSTER'S ORATION. We understand that Messrs Cummings, Hilliard & Co. have in the press, and will shortly publish, Mr Webster's Oration, delivered in Fanneuil Hall, on Wednesday last, in honor of Messrs Adams and Jefferson. *D. Adv.*

NEW BRUNSWICK. The Corner Stone of a new government house, in the place of that which was burnt down in the destructive fire of the last autumn, was laid on the 1st of July, in the presence of a great number of spectators. The Lieut Governor was present, and made an address *Ib.*

COMMENCEMENTS. The annual commencement at the University of Pennsylvania was held at the Hall of the Musical Fund Society in Philadelphia, on Thursday, July 27th. Eight young gentlemen were admitted to the degree of Bachelor of Arts, and a large number of honorary degrees were conferred.—The commencement in Transylvania University, at Lexington, Ky. took place on the 12th inst. Twenty-three candidates were admitted to the degree of Bachelor and sixteen to that of Master of Arts. The degree of LL. D. was conferred on Robert Trimble, Esq, lately appointed a judge of the Supreme Court of the United States.

EULOGIES. Joseph E. Sprague, Esq. is to deliver the Eulogy at Salem, on the 10th inst. The President of the United States and the Governor of the Commonwealth are to be invited to be present. The Eulogy at Bath is be delivered by Professor Newman. At the approaching commencement at Dartmouth College, an Eulogy on the characters and services of Mr Adams and Mr Jefferson, will be pronounced by Professor Daniel Oliver. The day after, an oration will be delivered before the Phi Beta Kappa Society by the Hon. Ichabod Bartlett.—At Philadelphia, Mr Sargent's Eulogy was delivered in the State House Square. A great number of ladies were present. About 3000 troops were paraded.

UNHAPPY OCCURRENCE. On Tuesday, 25th ult. as a canal boat was entering one of the locks a short distance west of Schenectady, a young married woman, Mrs Wilson, of the state of Mississippi, was thrown, by the striking of the bow of the boat, into the lock and drowned. She, together with her husband, was a passenger on board the boat, and at the time was sitting in a chair, near the bow, and was engaged in reading. Immediate steps were taken to recover the body, but it was not effected until the water was drawn from the lock—and then too late to restore it to life. Mr W. is a respectable citizen of Mississippi, and was travelling to Connecticut on a visit. The sympathy of the passengers was much excited in behalf of the unhappy husband, and every exertion made to aid in the recovery and restoration of the body. *N. Y. Gaz.*

GENERAL SUMMARY.

OBSTRUCTING THE MAIL. In the District Court of the United States, held at Williamsport, Pa. the 5th ult. Robert M'Kee, Jr. was sentenced to pay $10 and costs of prosecution for obstructing the passage of the mail stage upon the post road between Pennsboro, and Milton. The evidence adduced by the United States, proved that, in November last, the mail stage, travelling southward, overtook the defendant driving a wagon and four horses, at the north side of the Muncey Hills, in Lycoming county, which team occupied the middle of the road. After a little time the stage driver attempted to pass on the right of the wagon, but the defendant then advanced from near the hind wheel of the wagon to his horses, and jerked his lines, inclined his horses across the road, and thus compelled the stage to fall back—the driver and passengers then continued behind, waiting for a much wider part of the road, intending then to run past, previously to entering the narrows of the Hills, where it was impossible to pass without mutual consent; but when M'Kee reached the wider part, he whipped his horses into a rapid gait, passed up the next short ascent, and thus again obstructed the passage. The driver now gave his reins to one of the gentlemen in the stage, went to M'Kee, and expostulated with him for delaying him, informing that he would prosecute, unless permitted to pass: but if he now suffered him to proceed, he would forgive him what had passed. M'Kee disregarded the remonstrance, and moved on at his slow pace until the stage driver found a place where he could whip round the wagon, and then he passed it without further molestation. having been delayed about half an hour.

AMBERGRIS. The origin of this substance is involved in complete obscurity. All that we know of it is, that it is most commonly found in lumps floating on the ocean, sometimes adhering to rocks, sometimes in the stomachs of fish—but whence does it come? by what process is it formed? Every body knows the history of that greasy substance called adipocire—that on digging up the bodies in the cemetry of St Innocent's at Paris, many of them were found in part converted into a substance resembling spermaceti; and that it has been since ascertained, that if the flesh of animals, instead of undergoing putrefaction in air, undergoes the slower changes which take place under water, in a running stream, it is gradually converted into this substance. It is not an improbable conjecture, that ambergris is the flesh of dead fish which has undergone this change—that it is marine adipocire. And this conjecture is corroborated by a fact which was lately stated in one of the American newspapers. A marine animal of gigantic size has lately been discovered and dug up in the neighborhood of New Orleans, in the groove of one of whose bones was found a matter closely resembling ambergris. This animal, which is supposed to be extinct, had been buried for an incalculable time. *English Paper.*

DIMINISHED CONSUMPTION OF WINES. From a statement made to the Senate, by the Treasury Department, in answer to a call for a return of the aggregate quantity of each description of Wines imported annually into the United States since 1800, with the duties to which they were subject, we have drawn the following facts, showing a most extraordinary diminution in the consumption of Wines, while our population and prosperity have been going on so rapidly increasing in ratio.

The tables of this document present the regular annual importation of Wines; beginning the series of years with 1801, and ending with 1824. In order to ascertain the average consumption for a given time, we have taken the years from 1801 to 1808 both inclusive; and the last 8, from 1816 to 1824, both inclusive. The results follow; the duties payable during the *same periods*, are also given:

Malmsey, Madeira, and London Particular—		
Ann. average consumption from		
1801 to 1808 - - - - -	257,700	duty 50 cts.
Do. do. from 1816 to 1824 -	144,162	100
Decrease - - - - -	113,518 galls.	
Burgundy, Champaigne, Rhenish, and Tokay—		
Ann average consumption from		
1801 to 1808 - - - - -	4,263	duty 45 cts.
Do. do. from 1816 to 1824 -	6,363	100
Increase - - - - -	2,100 galls.	
Sherry and St Lucar—		
Ann. average consumption from		
1801 to 1808 - - - - -	346,331	duty 40 cts.
Do. do. from 1816 to 1824 -	29,777	60
Decrease - - - - -	316,554 galls.	
Claret and other Wines not enumerated when imported in bottles—		
Ann. average consumption from		
1081 to 1808 - - - - -	144,887	duty 35 cts.
Do. do. from 1816 to 1284 -	70,024	30 a 70
Decrease - - - - -	74,863 galls.	
Lisbon, Oporto, and other Portugal Wines—		
Ann. average consumption from		
1801 to 1808 - - - - -	334,424	duty 30 cts.
Do. do. from 1816 to 1824 -	193,043	50
Decrease - - - - -	131,381 galls.	
Tenneriffe, Fayal, Malaga, and Western Island Wines—		
Ann. average consumption from		
1801 to 1808 - - - - -	540,121	duty 28 cts.
Do. do. from 1816 to 1824 -	282,931	40
Decrease - - - - -	276,190 galls.	
All other Wines, when imported otherwise than in bottles or casks—		
Ann average consumption from		
1801 to 1808 - - - -	2,443,084	duty 23 cts.
Do. do. from 1816 to 1824 -	1,460,501	
Decrease - - - - -	982,563 galls.	

It will be seen, from the above comparative statement, that with one single exception, the average consumption of all sorts of Wines has diminished nearly one half in the last eight years, as contrasted with the first eight years of the century. Among the causes of this diminution may perhaps be enumerated, increased duties, more economy in expenditures of luxury, and above all, an enlarged, fatally enlarged consumption of ardent spirits. *American.*

MEXICAN COTTON A New Orleans paper makes favorable mention of a lot of Cotton raised in Mexico, the staple and general quality of which were equal at least to the fine Louisiana or Mississippi.

REPORTERS FOR THE LONDON NEWSPAPERS. An entertaining notice of men and things in London, has lately been published under the title of Babylon the Great. No part of it has entertained us more than its account of the reporters for the London newspapers, from which the following was extracted.

"In the apartment, and it is sometimes neither a very large, nor a very wholesome apartment—where the reports are written out, it may happen that there are ten individuals, all writing at the same instant, and so mingling their voices in jokes, tales, inquiries after quotations, and so breaking the eloquence with pauses for tankards of ale, and basins of tea, and mutton chops, and German sausages, and all other materials for supporting and strengthening man, that it would puzzle all the conjurers in the world, excepting those conjurers at the waving of whose wands the printed eloquence makes its appearance, to find out how any work of any kind could be done amid a confusion of sound, and of circumstances so perfectly Babelonian But it seems, if there be a stamina in the mind, and if the spur of necessity be applied to it with sufficient smartness, it can not only work, but work as orderly as a mathematician and as strongly as a giant, even when circumstances seem the least favorable for its exercise.

"Notwithstanding all the wit, all the ribaldry, and all the replenishing, which the exhaustion of such steam-engine-like labour requires, each of them contrives, at the end of every minute or two, to toss from him a slip of paper, so carefully written that it requires no future correction; and so close to the subject, that he, of whose speech it forms a part, has no disposition to quarrel with it. In consequence of this promptitude and division of labour, it very often happens, that before a parliamentary orator has got half way to his peroration, the editor or other director is reading, in print, the opening part of his speech, and cudgelling his editorial intellect as to how he may give it effect or answer, according as it happens to fall in, or not fall in, with the view which it pleases or suits his editorial ardor, or his editorial policy, to take of the matter at issue.

"There have been instances, in which long, laborious and learned pleadings of counsel have been delivered, at not a very early hour of the day, sent up to town from a distance of forty, fifty, or sixty miles, printed, published, returned back again, read by the counsel who delivered them, and by him pronounced to be a faithful copy, not only of his meaning, but of his words before the summons of the court called him to a renewal of his labours on the following morning. There are instances too, in which lengthened reports have been copied out upon the top of a mail coach; and when an important trial takes place within some twenty or thirty miles, it is printed without much more loss of time, than if it took place at Guildhall, or in the Courts or Chapel at Westminster. *Family Visitor.*

HOW TO KEEP CHURCHES AND DWELLING HOUSES COOL. During the extreme heat of summer, our houses of public worship, as well as our dwelling houses, may be kept perfectly cool and comfortable, by a little attention:—let the windows and doors be opened before sunrise, and shut by seven o'clock. The blinds and shutters, if there be any, should likewise be shut, to prevent the glass from being heated and conveying the heat within. If the doors be kept closed till the heat of the day, when the room is required for use air will be found of the same temperature that it was in the morning, when the room was first shut up. This fact depends on the same principle as the evenness of the temperature of our cellars, which are cool in summer and warm in winter, solely because the external air is excluded from them.

SWISS EMIGRANTS. A party of Swiss emigrants, men, women, and children, arrived at Albany, in one of the tow boats, on their way to Ohio, via the Erie canal.—The costume and singular appearance of these children of the country of William Tell, excited universal attention. So ill informed were they of the state of society here, though they knew it to be a land of liberty, that they actually brought out their wagons and other farming utensils, that they might not be detained in their agricultural operations when they should arrive at their place of destination.

JOHN ELWES, ESQ. The mother of Mr. Elwes, to save the expense of living, starved herself to death with a jointure of £100,000. At the age of 12, he left his books, and was always so ignorant as to be obliged to depend upon his memory for knowledge of his property. The first years of his life were spent in common extravagancies; and he persevered in his habits of gaming, till the loss of £3000 at one sitting indisposed him to such hazards. Even while thus wasting thousands at a throw, he would walk twenty miles through the rain and mud to save a shilling His penurious habits were not then to be compared with those of an uncle whom he visited. The practice of Elwes on these visits was, to change his garb—go on foot—quarrel for every farthing—dine on a bone—and go to bed at sunset, to save candles. By such arts, he so successfully initiated himself into the old man's favor, that he received his whole property, £250,000, at his death. Mr Elwes, at the age of 40, was thus possessed of about £500,000. With this enormous wealth he began his most extreme parsimony. He would ride 60 miles, feed his horse with grass on the way-side, and himself with two boiled eggs, stored in his pocket for the journey. He was sent for three terms to the House of Commons, and preserved there all his economy.

He wore for many years a wig he found in a ditch; and after that became unserviceable, found wearing his hair only, the cheapest. He was at one time discovered in one of his own houses in London, dying with hunger, his only servant having died suddenly. In the latter part of his life, with a property of £800,000, he fancied himself in danger of actual penury. He was often heard in the night uttering the most piteous exclamations against the imaginary robbers. The passion at last became a mania, and in this helpless state he died. *Cadet.*

By a gentleman from Washington, we learn that the Rev. Mr Little had commenced his lectures in reply to the arguments of Mr Shultze, against the Christian religion. The Unitarian Church, in which the lectures are delivered, was filled to overflowing, composed of the most respectable and intelligent portion of the city, among whom were the President, Heads of Department, and Clergymen of all the sects in the city. The well known talents of Mr L. give assurance that he will do ample justice to the subject, and will fully satisfy the expectations of his friends and the public.

Some persons, ignorant of the sentiments of Unitarians, expressed their astonishment that Mr L. should appear as an advocate of the Christian faith, not knowing probably, that the most learned and able defenders of revelation have been found among this class of Christians. *Ch. Inquirer.*

YALE COLLEGE. The New Haven Register states, that the Senior Class in Yale College which graduates this fall, consists of one hundred members—a larger number than ever before graduated in one year.

OLD CLOCK. A discovery has recently been made of the chef d'œuvre of the celebrated Tompion, which has been so long lost. It was made for The Society for Philosophical Transactions, and is a year going clock. It is a singular circumstance that a record exists, which states that T. was at work on this clock when the great plague broke out in London: and on the day he finished it, he himself was attacked with the pestilence. His friends removed him to the continent, where he died. On the dial there is this inscription:—Sir James Moore caused this movement to be made with great care, Anno Domini 1676, by Thomas Tompion. Tompion was paid 100 guineas, and the clock was removed to the Society's house, and there, in the confusion of the moment, it was placed in the lumber room, where it lay, without a case, exactly a century and a half. One thing wonderful attends this discovery—all the steel pins on being cleared from dust were found to be as brilliant as ever.

MARRIAGES.

In Salem, Mr Thomas Webb, to Miss Eliza Smothers.

In Worcester, on Saturday last, by Rev. Dr Bancroft, Mr John C. Lee, of this city, to Miss Harriet P. Rose, of Worcester.

DEATHS.

In this city, on Sunday morning, Mr John R. Gould, aged 48 years.

In South Boston, Mr William Hoar, formerly of Westminster, aged 36.

In Charlestown, very suddenly, while on a visit from Boston, Mrs Phillipia Deacon, aged 60 years.—Mr Joshua Hooper, aged 56.

In Marblehead, Samuel G. Graves, aged 3 years and 39 days.—On the 29th, Ebenezer Graves, aged 16 months and 9 days, sons of Captain Eleazer Graves.

In Newton, Mrs Sarah Hull, relict of the late General William Hull, aged 67 years.

In Hamden, Me, Elizabeth W. Rand, formerly of Boston, aged 27.

In Concord, Capt. Charles C. Russell, aged 65, formerly of Charlestown.

WARE'S HINTS.

FOR Sale at 81 Washington street, "Hints on Extemporaneous Preaching, by Henry Ware, jr.
3t july 29.

MEMOIRS OF MRS HUNTINGTON.

THE Memoirs of Mrs Huntington may be obtained at 81 Washington street. 3t july 29.

ORATIONS.

THE Orations delivered on the 4th of July, by the Hon. Mr Quincy, of Boston, Hon. E. Everett, of Cambridge, Rev. H. Coleman, of Salem, and Mr Geo. Bancroft, of Northampton, may be obtained at 81 Washington street. 3t july 29.

DR BRADFORD'S ADDRESS.

JUST Published, at 81 Washington street, Dr Bradford's Address before the Society for Suppressing Intemperance.

ALSO.....Rev. Henry Ware's, and Dr John Ware's Address, delivered on preceding anniversaries.
3t july 29.

MR WHITAKER'S SERMON.

JUST Received, and for sale at 81 Washington-street—A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Independent church in Charleston, S. C. April 22, 1826, by DANIEL K. WHITAKER. 3t july 22.

NEW TRACT.

JUST published by the American Unitarian Association, and for sale at their Depository, No. 81 Washington street, "A LETTER ON THE PRINCIPLES OF THE MISSIONARY ENTERPRISE," pp. 40, price 4 cents. july 15.

AN ANSWER

TO THE QUESTION, "Why do you attend a Unitarian Church," just published at 81 Washington street. 3t July 22.

FACTORY GIRL.

THIS useful and popular work may be had on reasonable terms for distribution, at 81 Washington street. 3t july 22.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

Poetry.

TO THE EDITOR.

Sir,—If the following piece, written on seeing the workmen removing the dead from the old Burying place in Boston, possesses sufficient merit, please insert it in your paper.

THE GRAVEYARD.

Toil on—toil on—until you shall press
The clod, where the bones of the strangers rest;
No friend of the dead your hand shall stay,
For their friends like them have passed away;
Your hands shall their mouldering bodies turn,
And drive from its banquet the polluted worm,
And you may disturb the bodies rest,
For the spirit is wandering with the blest.

Toil on—toil on—the powerless hand
Cannot life's powerful grasp withstand;
No eye looks out from its socket to trace
The disturbers of death's dark dwelling place,—
No voice inquires, who envies those
The bed of their long and last repose—
No spirit returns from the land of the blest,
To guard the spot where the bodies rest.

Toil on—toil on—for the living now claim
The spot, where Death holds his silent reign;
The marble shall rise, where, mouldered the stone,
And the voice of joy for the sorrowing moan;
Here all may learn that their home, the grave,
Their remains from outrage can never save—
That strangers, when they are with the blest,
Shall rifle the grave where their bodies rest.

Toil on—toil on—crush the speaking stones,
And promiscuously mingle bones with bones;
Let the rich and the poor lie side by side,
The humble man's with the men of pride.
Alas! no difference shall e'er be found
Till God's almighty trump shall sound,
Then shall the Body rise from its place of rest,
To rejoin the spirit in the land of the blest! P.

THE INVOCATION.

Answer me, burning Stars of night!
Where is the Spirit gone,
That, past the reach of human sight
Even as a breeze hath flown?
—And the stars answer'd me—"We roll
In light and power on high,
But, of the never-dying soul,
Ask things that cannot die!"

O many toned and chainless Wind!
Thou art a wanderer free;
Tell me, if *thou* its place can find,
Far over mount and sea?
—And the Wind murmur'd in reply—
"The blue deep I have cross'd
And met its barks and billows high,
But not what thou hast lost."

Ye Clouds that gorgeously repose
Around the setting sun,
Answer! have *ye* a home for those
Whose earthly race has run?
The bright Clouds answer'd—"We depart,
We vanish from the sky;
Ask what is deathless in thy heart,
For that which cannot die!"

Speak then, thou Voice of God within,
Thou of the deep low tone!
Answer me through life's restless din,
Where is the Spirit flown!
—And the Voice answer'd—"Be thou still!
Enough to know is given;
Clouds, Winds, and Stars, *their* task fulfil,
Thine is to trust in Heaven!" F. H.

Statesman.

SELECTION.

(From the Christian Spectator.)

OBSERVATIONS OF AN AMERICAN IN ENGLAND.

March 11, 1825. To day, being in the neighborhood of the coal mines, I felt inclined to attempt a descent into one of them, and see how people live under ground. Fortunately I was transacting business with a person who was acquainted with the master of a mine near by, to whom I was politely introduced. A few steps brought us to the mouth of the pit, and my wish was intimated to the master. No sooner, however, did I contemplate the dark abyss, and see the smoke, and in my fancy almost the fire, issuing from it, than my heart began to fail me. The master perceiving that my fear was getting the better of my curiosity, obligingly proposed to descend with me; the by-standers also seemed anxious that I should go; one offered me a frock, another an old hat. I could not then refuse; but rigged myself, stepped into the bucket, to which a rope was attached, and in company with the master down I went. It was a descent indeed, and put me in mind of some of the terrific images of the poets, in their descriptions of a more dreadful descent. After a time, I began to hear a noise, next saw a feeble light, and finally came to a bottom. My companion provided me with a light, took one himself, and proceeded to show me the curiosities of this new world.—He first conducted me to the horse-stable, but the "darkness visible" prevented me from perceiving any thing, save *that*, and my candle. We tarried there awhile, and then went to see the work people. The road led thro' an opening just high enough for a person to stand erect, and sufficiently wide for three or four to walk abreast. My eyes were still useless to me, and though my ears admitted sounds, I might as well have been without them. A noise that I heard gave me intimation that something was approaching. It was a horse dragging a load of coal, and which he would have dragged over me, had not my companion pulled me aside. We proceeded down, following the sound of the miners until we arrived where they were at work. I could now discern objects, but such objects as these I never beheld before. My thoughts turned on Tartarus, Erebus, the Styx, and all the under-ground scenery of the heathen poets.—I was ready to fancy myself among such characters as Ixion, Sisyphus, and Tantalus. The miners, however, who presented such images to my imagination, learning that a stranger had arrived among them, turned towards me, and a smile betokened the "human face divine." It was a sort of relief to me to dispel the fancies I had conjured up, and to believe myself to be among my fellow beings; but my pleasure mas mingled with considerable alloy at the reflection that human beings should be doomed to such an employment. I stood for a short time, and viewed them before I ventured to approach. They were scattered about in small cavities which they had dug, or were still digging. A small taper, stuck in putty, and then attached to the side of the ore, shed a glimmering light upon the naked body of each, for they were all stript to the skin from the waist upwards. Their laborious employment made them perspire freely, and the fine particles of coal adhered to the flesh, except in spots where they had come in contact with the solid substance around them. The confined holes in which they worked would not permit them to stand erect; but they were obliged to dig on their knees, or in an entirely prostrate situation.—They behaved with much civility. One of them came out of his black "palace," and offered to conduct me into it. Leaving my hat with my guide, I put on the collier's cap, and on my hands and knees followed him to the extremity of his princely abode. But my curiosity was soon satisfied, and I returned to the portals of this Stygian chamber with more pleasure than I entered them. The miners, in addition to their severe and irksome employment, are every moment in danger of losing their lives. The mines may be suddenly flooded, or the air which is always impregnated with sulphur, may take fire, and explode, and other hazard arises from the falling of coal. This last danger arises from the manner in which they operate. After they have found the bottom of a bed, they commence by digging under it and at the sides. The coal has a grain like wood, and when the bottom and sides of a bed are cut away, it falls in a body. A mass of fifty tons will sometimes be let down at once. Commonly the miners have sufficient notice by its cracking, to afford them an opportunity to take care of themselves; but it sometimes falls before they are aware, and all are crushed in a heap. The mass around which they were cutting while I was there, was expected to fall in a short time; it had already parted a little. As a specimen of human perverseness and insensibility in view of the most solemn of all catastrophes, I will here mention the fact, that when any of the miners are killed in their occupation, fifteen shillings are allowed the others by the master, for the purpose of buying grog, and that they at once leave off their work, and make merry upon the occasion!—Having seen the wonders of the place, I bent my course towards the upper world. On my way towards the bottom of the shaft I met the horse again that had nearly run over me, and could hardly help pitying the poor animal. In all probability he will never again see the day-light. And yet he was fat and sleek, and for aught I know, contented with his lot. He had enough to eat, and enough to do; he had a coal stable and a coal manger; knows no summer, and no winter; is not liable to heat or cold, to storm or sunshine. I distributed four or five shillings among the miners, and the bucket being ready stepped in and ascended. As I approached the surface of old England again, I felt a satisfaction scarcely inferior to that, with which I landed upon her coast.

MISCELLANEOUS.

LATIMER.

The first remarkable occasion on which Latimer, one of that glorious army of martyrs, who introduced the reformation into England, publicly avowed his opinions respecting the corruptions of the Romish church, was in a course of sermons, which he delivered during the Christmas holidays before the University of Cambridge, to which he belonged. He insisted particularly on the great abuse of locking up the Scriptures in an unknown tongue; and endeavoured to show, that in comparison with the religion of the heart, external observances were of no manner of value. The orthodox part of the clergy, as they were then called, could not allow such heresies to pass without some attempt at a public confutation of them. The task was undertaken by Dr Buckingham, Prior of the Black Friars; who appeared in the same pulpit a few Sundays after; and with great pomp and prolixity, declared against the dangerous tendency of Latimer's opinions, particularly the dreadful notion of having the Scriptures in English. If that heresy, said he, were to prevail, we should soon see an end of every thing useful among us. The ploughman reading that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of heaven, would soon lay aside his labor; the baker likewise reading that a little leaven will corrupt his lump, would give us very insipid bread; the simple man also finding himself commanded to pluck out his own eyes, in a few years we should have the nation full of blind beggars. Latimer could not help listening with secret pleasure to this ingenious reasoning; and longed till an opportunity came round for exposing it. When it came again to his turn to preach, the whole University crowded to hear him. Among the rest, Prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself with an air of importance before the pulpit. Latimer with great gravity recapitulated the learned doctor's arguments, placed them in the strongest light, and then assailed them with such a flow of wit, and at the same time with so much good humor, that without exciting one unfavorable sentiment against himself he made his adversary in the highest degree ridiculous. He then with great address appealed to the people; descanting upon the low esteem in which their guides had always held their understandings; expressed his indignation at their being treated with such contempt; and wished that his honest countrymen might only have the use of the Scriptures till they were guilty of so absurd an interpretation of them, as that apprehended by the learned friar.

Latimer was afterwards interdicted from preaching by his Diocesan, the bishop of Ely, but there, fortunately, happened at that time to be a Protestant Prior in Cambridge, Dr Barnes, of the Austrian Friars, who having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. The late opposition having greatly excited the curiosity of the people the friar's chapel was soon incapable of containing the crowds that solicited admission. It is not a little remarkable, that the same Bishop of Ely who had interdicted Latimer, was now often one of his hearers; and had the ingenuousness to declare, that he was among the best preachers he had ever heard.

After Latimer's promotion to the See of Worcester, in the time of Henry VIII. he preached before the court. The sermon which he delivered on the occasion, was at a subsequent convocation of the Bishops, at which the king was present, denounced to his majesty as seditious, by the Bishop of Winchester. Latimer being called upon by Henry, with some sternness, to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it; and turning to the king with that noble unconcern which a good conscience inspires, made this answer, "I never thought myself worthy, and I never sued to be a preacher before your grace; but I was called to it; and would be willing if you mislike it, to give place to my betters, for I grant there may be as great and many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your grace." This answer baffled the malice of his accuser. The severity of the king's countenance relaxed into a gracious smile; and Latimer was dismissed with that obliging freedom which this monarch never used but to those he esteemed.

During the three first years of the succeeding reign of Edward VI, Latimer preached the Lent sermons before his majesty, and such were the crowds which then resorted to hear him, that Heylin tells us, the pulpit was removed out of the Royal Chapel into the Privy Garden.

His style of preaching is said to have been extremely captivating; simple and familiar, often enlivened with anecdote, irony and humor; and still oftener swelling into strains of the most impassioned and awakening eloquence. Of the earnestness of his manner, we have the following striking specimen in one of his sermons delivered at court against the corruptions of the age. "Take heed, and beware of covetousness; take heed, and beware of covetousness; take heed, and beware of covetousness; and what if I should say nothing these three or four hours but these! Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root;—out with your swords, ye preachers, and strike at the root. Stand not tickling and toying at the branches, for new branches will spring out again; but strike at the root and fear not these great men, these men of power, these oppressors of the needy; fear them not, but strike at the root." *Bristol Reporter.*

The last arrest of an Actress. An English paper gives an affecting account of the sudden death of Mrs Windsor, an actress on the Bath Theatre, the circumstances of which are spoken of as "one of those awful dispensations of Providence, which must compel the most unthinking to reflect on the frail tenure of human existence." During "the last act of the *farce* when her appearance had been greeted but a few moments by an admiring audience, having uttered but a few words of her part, she suddenly exclaimed, *I am dying.*" Speedily sinking into a chair, she was carried from the gay, the trifling throng of vain amusement and folly, never more to return. A blood vessel had ruptured, and the effusion of blood upon the brain had been so copious, that even partial relief was impossible. She survived two nights and one day, and expired.

Newspapers. There were but seven papers in the United States in 1750, in 1810 there were 359, (including 25 published daily) which circulated 22,200,000 copies in the year. In 1823 they had increased to 588, and at present there are about 640.

The number of copies circulated in the year by these journals, exceeds 30,000,000. In the British isles in 1821, with 25,000,000 of people, the number of nepwsapers was estimated to be 234, and the copies printed annually 23,000,000. The whole of continental Europe, containing, 160,000,000 of inhabitants, where the press is chained by royal and priestly jealousy, certainly does not support half the number of journals which exist in the United States. This little fact furnishes matter for much reflection. *Rel. Mess.*

The New Haven Savings Bank. The Supreme Court of Errors closed its annual term in this county on the 8th instant. The most important case before the court in regard to the amount of property in controversy, was that of Lynde Catlin vs. the Savings Bank, &c. This was a Bill in Chancery seeking to set aside the assignments made by the Board of Directors of the Eagle Bank, after its failure, by which the Savings Bank of New Haven obtained a preference over other creditors. The case was tried before Hosmer, Chief Judge, and Judges Brainerd and Lanman. In behalf of the petitioner, it was claimed that an insolvent corporation and its directors, are trustees for the creditors of the property remaining under their control. That as all debts are of equal obligation, each creditor has an interest in the trust fund in proportion to the amount of his debt, of which it is not in the power of the trustee to deprive him, by assigning the whole to another having notice of the trust. On the part of the respondents it was denied that there was any distinction between a failing individual and an insolvent corporation, in regard to their powers over their remaining property, and it was claimed that as preferences were lawful in the case of an individual, an equal right to make them existed on the part of the corporation.

We understand, the court have decided that the assignments are valid. The property assigned, was sufficient, we believe, to secure in full the debt due the Savings Bank.

Surplus Waters at Black Rock. The sale of the suplus waters at Black Rock is postponed until the 22d of August. The Black Rock Gazette says, "offers were publicly tendered to the Commissioner by several gentlemen, to purchase these privileges at an annual rent of $500, which should be subject to an annual increase of 12 per cent. for twenty-five years, when the annual rent would amount to $2000 at which sum it should thereafter continue. The acting commissioner declared that his powers from the canal board did not authorise him to sell at a less rent than $1200, subject to an annual augmentation of 12 per cent. for twenty-five years, when the rent would remain at $4800."

The Missouri Caravan. The company of enterprising citizens, which we lately mentioned as preparing for another mercantile tour to New Mexico, have just proceeded on the arduous undertaking. Between 80 and 100 persons we believe, constitute the number who have gone on the present occasion, and the wagons and carriages of almost every description are numerous. The amount of merchandise taken is very considerable, and if adventurers are successful, the foundations of many fortunes will be laid. It has the air of romance to see splendid pleasure carriages, with elegant horses, journeying to the Republic of Mexico; yet it is sober reality. In fact the obstacles exist rather in imagination than in reality. Nature has made a fine road the whole distance.

Proposed Meeting. The church in Southampton, Mass. has sent a special invitation to all in the ministry, as well as those in preparatory studies for that office, who originated from that town, to met at that place on the last Tuesday in August next to devote that and the succeeding day to religious exercises, which are to be concluded with the sacrament of the Lord's Supper. The number thus invited, and who have been educated for the ministry from that little town, containing a population of only 1171, for the last twenty five years, is between twenty and thirty.

Miss Wright's Emancipating Establishment.—The following information respecting the establishment of Miss Francis Wright for emancipating slaves and training them in the habits of freemen, is from a letter of George Flower, Esq. associated with her in the work, to the Editor of the Genius of Universal Emancipation atBaltimore.

The Emancipating labor Society, of Shelby County, Tennessee, takes charge of those slaves whose owners wish them to be colonized and emancipated, but who have not the means or inclination to take that charge upon themselves. Families of slaves are also purchased from those owners who will not give liberty to them except on condition of receiving a pecuniary compensation.

The Slaves in this establishment are not urged to work by fear of the lash, or the presence of an overseer. They are directed in the usual way that free laborers are. They have three good meals per day, and all necessary clothing. Those among them who are desirous of acquiring information, are instructed; but nothing is forced. The bad habits which some of them brought are daily lessening, and better ones succeeding. For the information of slave-holders who may think of sending their slaves to this establishment, and particularly such as expect their slaves to be purchased, it may be well to state that only laboring male hands can be received at what is called a customary price. Children cannot be paid for; their education and maintenance being a heavy charge to the establishment.—Women can only be taken at a very reduced price.

State Rights. An Irish brig arrived at Amboy, N. J. from a port in Ireland, on board which were a considerable number of Irish emigrants. The clearance was for Amboy, where she arrived, and was entered. On Saturday, the 8th inst. a posse of the New York corporation officers came down, and arrested and took to New York the captain of the Irish brig, to answer for an alleged misdemeanor in landing passengers without giving bonds that they should not become chargeable to the corporation. This arrest of the Captain was made on board his own vessel, lying in the waters of New Jersey, and within pistol shot of the Amboy wharf. On the Monday following, the deputy sheriff of Richmond county, N. Y. who had aided and assisted in the arrest of the Irish captain, made another call at Amboy. Under the retaliatory statute of New Jersey he was arrested, examined, and lodged in the prison at New Brunswick, to answer for his offence before the proper tribunal. The corporation of New York requested to have the man bailed; but the civil authorities decided that the statute of this state delegates no authority to receive bail for offences of *this* kind; he therefore remains in prison.

Newark Sent.

Picture of Nazareth. Nazareth is situated on the side, and extends nearly to the foot of a hill, which, though not very high, is rather steep and overhanging. The eye naturally wanders over its summit in quest of some point, from which it might probably be that the men of this place endeavored to cast our Saviour down, (Luke iv. 29,) but in vain; no rock adapted to such an object appears. At the foot of the hill is a modest simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, 150 yards, but further on, about 400 yards. On this plain there are a few olive-trees, and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower; till, after walking about another mile, you find yourself in an immense chasm with steep rocks on each side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon.—Nothing can be finer that the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when he saw it, was clothed in the most rich mountain blue color that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord for the purpose of throwing him down. With the Testament in our hands, we endeavoured to discover the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city, is an idea not inconsistent with St Luke's account; for the expression, *thrusting.* Jesus *out of the city, and leading him to the brow of the hill on which their city was built,* gives fair scope for imagining, that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space, which in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which I have described as lying before the modern town; in this case the distance passed over might not exceed a mile. *Jowett.*

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

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One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

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The following other valuable works, for Children and Youth may be obtained as above.

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April 15.

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